knowledge by identity; the second, derivative, is a knowledge by direct contact associated at its roots *with* a secret knowledge by identity or starting from it, but actually separated from its source and therefore powerful but incomplete in its cognition; the third is a knowledge by separation from the object of observation, but still with a direct contact as its support or even a partial identity; the fourth is a completely separative knowledge which relies on a machinery of indirect contact, a knowledge by acquisition which is yet, without being conscious of it, a rendering or bringing up of the contents of a pre-existent inner awareness and knowledge. A knowledge by identity, a knowledge by intimate direct contact, a knowledge by separative direct contact, a wholly separative knowledge by indirect contact are the four cognitive methods of Nature.

The first way of knowing in its purest form is illustrated in the surface mind only by our direct awareness of our own essential existence: it is a knowledge empty of any other content than the pure fact of self and being; of nothing else in the world has our surface mind the same kind of awareness. But in the knowledge of the structure and move-

ments of our subjective consciousness some element
of awareness by identity does enter; for we can pro-
ject ourselves with a certain identification into these
movements. It has already been noted how this can
happen in the case of an uprush of wrath which
swallows us up so that for the moment our whole
consciousness seems to be a wave of anger: other